

# CATHOLIC • ACTION •

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Vol. XXXIV, No. 5



May, 1952

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## The Christian Will for Peace and the United Nations

Catherine Schaefer

PRAYERS FOR SUFFERING PEOPLES

CREDIT UNIONS: BOON TO AVERAGE AMERICANS

BACK HOME WITH NCCS

THE YOU IN UNESCO

Christian Conscience  
As an Object of Education

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A NATIONAL MONTHLY PUBLISHED BY THE  
NATIONAL CATHOLIC WELFARE CONFERENCE

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## NATIONAL CATHOLIC WELFARE CONFERENCE

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The N. C. W. C. is a common agency acting under the authority of the bishops to promote the welfare of the Catholics of the country.

It has for its incorporated purposes "unifying, coordinating and organizing the Catholic people of the United States in works of education, social welfare, immigrant aid and other activities."

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It seeks to inform the life of America of right fundamental principles of religion and morality.

It is a central clearing house of information regarding activities of Catholic men and women.

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The N.C.C.M., a federation of organizations of Catholic men, represents its affiliates at important meetings, provides program aids and renders other services. It publishes a monthly illustrated news magazine *Catholic Men*, which it supplies as a service to organizations affiliated with it. It sponsors the Narberth Movement of Catholic information newspaper articles. It produces three weekly nation-wide radio programs—*The Catholic Hour* (National Broadcasting Company); *The Christian in Action* (American Broadcasting Company); and the Catholic program in the "Faith in Our Time" series on the Mutual Broadcasting System. In addition it produces regularly television programs as the Catholic portion of the "Frontiers of Faith" series offered by the National Broadcasting Company Television Network.

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# CATHOLIC ACTION

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May, 1952

## Administrative Board Asks Prayers for Suffering Peoples

**A**SSEMBLED in semi-annual meeting at N.C.W.C. headquarters, April 23, the Archbishops and Bishops of the Administrative Board, National Catholic Welfare Conference, called upon their fellow Americans to pray for all, Catholics and non-Catholics alike, "who bear the heavy burden of tyranny." The text of their statement follows:

"Reports of the banishment of Bishop Hlouch from his Episcopal See in Czechoslovakia center our attention once more to the sad plight of the Catholic Church in that country. It is a notorious fact that Archbishop Beran of Prague has been held under house arrest for the past several years and has been subjected to countless indignities at the hands of the communist government. In these prelates we are witnessing a repetition of the atrocities already visited upon Archbishop Stepinac and the other heroic Bishops of Yugoslavia, also upon Cardinal Mindszenty and Archbishop Josef Groesz of Hungary.

"In view of the new wave of terror which is being visited upon the Church in Czechoslovakia, we the members of the Administrative Board of the National Catholic Welfare Conference, assembled in our regular semi-annual meeting, express our deep sympathy for the Archbishop, Bishops, priests and laity of Czechoslovakia. We pray that God may support them in their suffering and strengthen them in their resistance to the forces of evil.

"Even more terrible has been the fate of the Church in Rumania, where the entire Hierarchy has been liquidated; in Lithuania, whose Bishops, priests and laity were among the first to feel the full lash of the new terror; in Albania, whose smaller number of Catholics has tended to obscure the greatness of the sufferings endured. If in Poland the woes of the Church

have been less dramatic, equally persistent and far more insidious have been the means used to win the people from their spiritual allegiance.

"Our present sympathies, however, go out particularly to our fellow Catholics in China. There 77 Bishops and other heads of sees have been imprisoned or are under arrest or have been expelled or otherwise gravely impeded in the exercise of their office. Twelve among these are Americans. There are actually six American Bishops and one Prefect Apostolic in prison. The overall number of Catholic missionaries known to be in prison is twenty-one. Almost four thousand Catholic foreign missionaries have been expelled or forced out since the communists have taken over China. The number of foreign Catholic missionaries in prison at the present time is almost 150; more than 200 Chinese priests have suffered the same fate. The number of Catholic priests and Religious who have been killed by the Chinese Reds or have died as the result of maltreatment is at least one hundred. Three Bishops have died as a result of communist imprisonment.

"Every week that passes greatly adds to the number of those who are called upon to suffer for their Faith in communist countries. We may well ask whether any decade in history has been more rich in martyrdom than our own.

"In view of the sufferings to which all men of religious belief have been subjected, we beseech our fellow citizens to renew their prayer for all, Catholics and non-Catholics alike, who bear the heavy burden of tyranny and are persecuted under a system of government which is the acknowledged enemy of all those decencies which have been the special blessing of our own country."

# The Christian Will for Peace and the United Nations

Catherine Schaefer

PEACE today is a complicated problem. The Communist peace campaign—or "peace offensive"—makes it sound simple. But the purpose of this "offensive" is to promote the kind of "security" which prepares the way for aggression. Those who pin all their faith on defensive armaments make it sound relatively simple, too: the proper balance of force—and presto, peace. They minimize the fact that the crushing economic burden of armaments, mistrust, fear, and miscalculation on that important balance may endanger the peace they seek to protect.

This nightmare dilemma exercises an attraction of despair which challenges that Christian will for peace analyzed by Pope Pius XII in his Christmas address in 1948. The Christian will for peace has its weapons, too, he said, but its principal arms are those of prayer and love; constant prayer to the Father of us all; brotherly love among all men and all nations—love, which, with patience, always succeeds in being disposed to achieve understanding and agreement with everyone. Where people know how to wield only material weapons, he said, there can be no real will for peace.

Avoidance of recourse to arms for the defense of rights is a concern of the Christian will for peace, but however legitimate, recourse to arms does not offset the risk of kindling a blaze with all its spiritual and moral consequences. Therefore, the Holy Father said, the education of youth and the molding of public opinion must be directed to support the common interests of all states in the defense of peace. This of course implies sanctions against violators. He expressed the hope that the United Nations would eventually become "the full and faultless expression of the international solidarity for peace." Another characteristic of the Christian will for peace is the defense of certain important rights against unjust aggression. This, in fact, becomes an obligation for the nations as a whole, "who have a duty not to abandon a nation that is attacked." But the immediate aim of this will to peace, the Holy Father said, is to remove or to mitigate causes of tension which increase the danger of war, morally and materially.

Honest consideration of these characteristics alongside a critical evaluation of what the U.N. is trying to do, in accordance with its basic principles of justice, respect for national sovereignty, and cooperation in economic, social and human rights matters, leads to

the conclusion that the U.N., in spite of defects and failures, must be used as an instrument of this will for peace. And there is no doubt that some of its very limitations have led it—and many others—to a meager but formal acknowledgment that prayer is indispensable to the fulfillment of its tasks. One can pray that the moment's silent prayer and meditation which now precede and follow each session of the General Assembly will some day develop into frequent, united, vocal expression of supplication and thanksgiving to the Lord of all for the gifts and fruits of peace.

However, this short article cannot attempt a thorough evaluation of the United Nations. It can only list some of its activities for peace and for cooperative social action among nations, and point out a few ways in which the Christian citizen, remote from conference halls and government policy makers, may influence its action in a Christian way.

Let us first admit the glaring structural and moral defect which made the big-power veto possible and an effective system of collective security impossible, and has barred from constructive membership nations able and willing to live up to the obligations of the Charter. The Catholic citizen can continue to study and advocate the reforms that are necessary for a more perfect instrument. Even now, important efforts are being made. The last session of the General Assembly saw renewed attempts, in spite of this limitation, to welcome into membership such a country as Italy and to develop a system of collective security which would be independent of the veto.

The big political action of the Assembly, however, reflected the central concern of the world for relief from an armaments race. While their countries were of necessity building up their defenses, the leading statesmen of the world were devoting weary hours and energies to seeking agreement on a disarmament plan which would not expose any country to aggression. With dogged patience the U.N. finally succeeded in establishing a Disarmament Commission to seek means of achieving simultaneous disclosure and verification of all armaments, including atomic weapons, and a progressive balanced and controlled reduction, looking to universal disarmament. This work, constantly up against Soviet obstacles, is being accompanied by studies for an effective system of voluntary collective security within the United Nations but independent of the veto, to protect the peace and to prevent aggression.

Given the intransigence of the Soviet Union, this struggle may seem now like a useless monument to patience. But patience backed by prayer, principle and strength may save the free world from worse things than interminable meetings, ragged nerves and taxes. Christians must hope so.

To much of the political activity of the United Nations, the main contribution which the Christian citizen can make is by attitude and the formation of public opinion in favor of international cooperation based on the principles of morality, justice and charity. This requires a knowledge of facts as well as principles and the effort to be vocal about them.

Aggressive Communism feeds an chaos, disorder and misery. Local troubles particularly in weak countries may become world tinderboxes. We can be grateful for mediation work, such as is now going on between India and Pakistan on the matter of which gets Kashmir—via a plebiscite. The U.N. offer to determine whether free elections could be held for a free united Germany may not get anywhere immediately due to East Germany's refusal to cooperate, but at any rate Germans who desire unity will not be so easily deceived by facile Communist promises of unity *cum* freedom.

We can be grateful, too, that observation teams have more or less done away with Communist penetrative aggression in Greece. What the results will be of the U.N.'s meeting the test of overt aggression in Korea, no one can say, but it may be safe to estimate that if the test had not been met the Iron Curtain would now be lowered over much more of Asia, and the threat to America much greater.

The United Nations has made conspicuous mistakes and tragic failures. Without dwelling on the concomitant circumstances, it is necessary to mention the failure to implement the many U.N. resolutions for the internationalization of Jerusalem. Quite aside from the question of the protection of the Holy Places, and guarantees for the religious organizations and worshippers in this most sacred city of history, its division between bitter enemies acts as a major hindrance to peace in the critical area of the Middle East. The might of Christian public opinion could and should ensure the international character and protection of Jerusalem in accordance with the U.N. decisions and agreements.

The Holy Father calls the relief of tensions caused by misery the immediate aim of the Christian will for peace. It is here that the United Nations is most active and effective, and that the Christian citizen can and must make direct contributions.

U.N. cooperation in promoting economic, social and cultural welfare and respect for human rights covers many important activities. Here we mention only a few which involve actual assistance to victims of war or other human and natural catastrophes, and to the inhabitants of the so-called underdeveloped

areas of the world. The basic object of this assistance is not perpetual charity. It is to put the recipients in a position to help themselves, defend the peace and contribute to world well-being.

The victims of war in Korea need food, clothing and medicine. Governments cooperate through the United Nations to supply this, but private agencies and individuals help too. For instance, War Relief Services, N.C.W.C. has topped not only all private agency contributions, but those of many governments. United States Catholics, in small parishes in small towns who have given money, who have sorted, cleaned, packed and collected clothing have made such contributions possible.

The same holds true for help that War Relief Services ships to refugee camps in Germany and to famine victims in India, or that the Pontifical Relief Commission and the Catholic Near East Welfare Association have given to refugees and war victims in Palestine and other parts of the Middle East. Reconstruction and other programs to help put devastated Korea on its feet when a just peace comes, and to make the Arab refugees self-supporting or get them back to their homes in Palestine where they want to go, are in process.

The people who help settle or employ a refugee or seek to liberalize our Immigration Laws are aiding efforts sparked by the United Nations and in part carried on by our own Catholic agencies, to care for millions of people in Europe who have fled from persecution, who may be stateless, or who are part of a surplus population which their country cannot support either with jobs or food.

Great differences exist as between different parts of the world in wealth, knowledge, skills and resources. In the greater part of the world poverty, ignorance, disease and misery reign. The so-called underdeveloped areas are proven areas of temptation—temptation not only to Communist fomentation of hatred and war, but also to economic exploitation and domination by stronger nations. The rising tides of nationalism, which paradoxically the United Nations has helped to stimulate in many of these underdeveloped countries have caused them to demand a share in the world's material progress from motives of self-protection as well as from the desire for decent living standards and self-respect for their people. We cannot speak here of proposals for the international financing of economic development, for industrialization or other measures to stimulate the economic life of these countries, but must confine attention to the most interesting and important U.N. venture for underdeveloped areas—the cooperative Technical Assistance Program. By pooling expert knowledge and skills from all countries, the U.N. is able to pass them on to countries which want and ask for them. This is done by sending to the requesting country visiting experts or providing scholarships abroad to train key per-

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# Credit Unions: Boon to Average Americans

Katherine B. Kelly

**F**IGURES recently released by the Bureau of Federal Credit Unions indicate great expansion of the credit union movement all over the country. Credit unions were newly chartered by the Federal Government in 20 Catholic parishes in 14 states and the District of Columbia during 1951, bringing to an estimated 210 the total number of parish credit unions at the end of last year, under Federal charter. There are also approximately 500 parish credit unions under state charters. Other studies indicate over 10,000 credit unions, either Federally-chartered unions or State-chartered unions, at the end of 1950, in the United States. The trend of increase is approximately 100 a month.

Some indication of the share of credit unions in our economy is shown by the fact that among the Federal parish credit unions, assets have gone beyond \$7,500,000; outstanding loans are well over \$4,000,000; the net income of these credit unions stands at about \$250,000.

The steady growth of the parish credit union movement has been accomplished in less than 50 years. Alphonse Desjardins had established the first credit union in North America in his native Canada at the turn of the century, and was instrumental in the founding of the first parish credit union in the United States at St. Mary's Parish, Manchester, New Hampshire, in 1909. Desjardins spent the better part of his life establishing credit unions in parishes. "The humble people must be taught how to control some of the wealth they create," he said. The communities he thus served were of the poorest. We have come to realize that credit unions are for those not-quite-so-poor, too.

Consider the widow in Virginia, close to rapidly bulging Washington, D. C., Her home was free of encumbrances, but the loss of her husband meant the loss of all income. What to do? Open her home as a boarding house. But certain improvements were needed. Although a family may argue and post schedules on the use of a bathroom, will paying guests put up with it for long? Therefore, a new bathroom must be installed. This unfortunate widow found herself paying \$400 for a \$900 loan, at a commercial loan office. Consider sudden illness and its costs. Does group insurance and private health insurance cover everything? Does it, can it be expected to, cover extra treatments, extra help, perhaps a full com-

plement of nurses for a week, two weeks, three weeks? Must the aged, whose illnesses can be prolonged indefinitely, dig into carefully husbanded funds for their "old age", and have added to their woes the realization that they will wind up behind the eight-ball anyhow?

A credit union exists not for profit, nor for charity, but for service. It is a club, a cooperative bank, in which the members pool their savings and lend to each other. The usual interest rate is 1 per cent per month on the unpaid balance. After expenses are paid, the profits remaining are returned to the members in the form of dividends on their savings. When a credit union is small, it has small operating expenses. Officers serve as volunteers, rent is rarely an item, since operations are carried on in some member's home, a parish hall, or perhaps in space contributed by an employer or a labor union. Even growth to substantial size results in comparatively low expenses, because of the cooperative volunteer atmosphere in which it functions.

It is noted that credit unions are established within a particular group such as a parish, a factory, public employees, the staff of a large department store, bank, insurance company. Limited membership of this type serves to create a group in which the members are known to each other. Money can be lent on the basis of character. Paid personnel such as investigators, collectors, and the like, are unnecessary. The fact that each member has but one vote insures democratic control.

Surely it becomes obvious that here, in the credit union movement, especially in parishes, we find a natural project for a social principles study club that wishes to realize on its study by action. The study group that goes to work on its own doorstep becomes a social action group of the finest type.

Is this really social action? His Excellency, Most Reverend Karl J. Alter, Bishop of Toledo, defined "social action" for us in the Introduction to *Catholic Social Action*, by Rev. John F. Cronin, S.S. He wrote: "If there is one subject which more than another stands in need of clear exposition and precise definition it is that of Catholic Social Action. All too frequently the phrase has been made synonymous with any and every kind of social activity sponsored by the Church. Such an interpretation is hardly accurate. As a matter of fact Social Action is a special form of

the broader function of Catholic Action. Pius XI defined the latter as a 'participation of the laity in the apostolic work of the hierarchy.' The significant word 'action' differentiates its nature as a virtue from those other virtues which belong to speculative religion. It postulates indeed the divine virtue of faith but it emphasizes chiefly the need of putting the teachings of faith into practice. It stresses action as against the most passive possession of revealed truth. . . . It concerns itself not so much with the life of the individual but rather with the life of society. It is interested in the problems of social organization and social institutions. It seeks to imprint Christian principles on the whole social fabric . . . it is designed to give practical expression to the virtues of social justice and social charity . . . social justice is a virtue exercised by the individual only in as far as he is a member of an organized group whose purpose is to promote justice between social groups and classes. It is a virtue, therefore, which postulates group activity, social organization, and social function."

If we are to give dynamic, effective, expression to the virtues of social justice and social charity, an avenue of neighborliness is open to us in the credit union movement within our very parishes. Just as we experience a special lift out of helping the infant learn to feed himself and to walk and to learn the many other things he must know in order to take care of himself; just as we experience a special lift out of helping the victim of an accident get on his feet, regain the use of his injured limbs; so also do we experience a special lift out of helping our neighbors grow in thrift, among friends who are sharing the experience in full.

In the credit union movement we find a re-affirmation of the essential interdependence of man. It answers real needs for credit among those who have no "assets" but their character . . . surely of great interest to a bank, but not alone . . . surely of great interest to the loan sharks when they "move in" on the debtor who has become overwhelmed. Commercial banking certainly has its place, and a very important one, in our economy. But it cannot meet the needs of the low and middle income groups. Many people honestly do not know where to turn when they need money *in a hurry and at rates they can afford to pay*. The closely-knit group such as the parish credit union can and does satisfy this need.

Stories of relieved pressures that are told in every credit union in the country explain why there are people who like to work in credit unions; why there are people who will tell you that they thank God they belong to a credit union; and why there is such a thing as a credit union movement. It is a crusade to bring cheap credit to decent people on the basis of their character. It is a crusade to which people become dedicated. It is organized kindness, but it also has complete legal protections.

But enthusiasm must never be without the substance

of study. Theories must be made to work. In the establishment of a credit union in the parish there is abundant material available. The first step is to establish contact with the Credit Union National Association, the "big league" office for credit union affiliates all over the country; the Bureau of Federal Credit Unions, Federal Security Agency; the Social Action Department, National Catholic Welfare Conference; other credit unions. Get their literature and their advice (much of the material is available gratis or at low cost). Study. Talk with friends in the parish about credit unions. Promote a study club on the subject. When the group has become informed and convinced of the value of a credit union for the parish, consult the pastor. Tell him of your willingness to work on such a project. If he is not automatically "sold" on the idea, sell it to him as you would sell another good idea or good product. Assure him (and keep your promise) that all you want is his approval, not his time. Most pastors have enough to do without having a new project dumped on their desks. When you do a good job with the project, he will be a part of it without regarding it as a burden.

Just a little investigation into the parish credit union movement will reveal the fact that such an organization is not a church-operated one, nor do its profits go to the Church. However, the incontrovertible fact is also demonstrated that the parish solidarity which grows out of such an organization is immeasurably great. The amount of human decency and energy that credit unions can count on is astounding. The neighborly instinct to help others is sufficiently strong that its expression grows far beyond the credit union itself. In fact it has no limits. When the pastor is sold on the idea and the promoters are well armed in the doing of the job, the credit union becomes a reality. The pastor's approbation and the action of the laity will cement the bonds of membership in both the parish and the credit union.

Going beyond the study group, a parish meeting might be called, or one of the parish societies might arrange for a speaker on the subject. The officers of other credit unions are always glad to serve as speakers, on panels, as initial advisors. Members of the parish who are already members of occupational credit unions will also help. They can illustrate the purposes, composition and management of a credit union, too.

Some parishes may not have any needy people, people who are frequently in a tight cash position, but all parishes can profit by credit unions. Their purpose is to promote thrift by installment saving; make useful loans to members at reasonable cost; help members use their savings and credit most effectively. They are cooperative organizations of members having close common bonds . . . organizations of people, rather than dollars. Members elect the management from their number to carry out the purposes of the credit union

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# Back Home With NCCS

## I

"WELCOME home!" "Welcome back to the NCCS family!" "Glad to hear you're back at '1312!'" . . .

On December 1, after an absence of four years, I returned to the famous N.C.W.C. Building in Washington, D. C., to resume my work with the National Catholic Community Service.

I am recording this and other personal notes not because I think that of themselves they are of interest to the readers of CATHOLIC ACTION but because they provide a background for two ideas which I feel are essential to an understanding of presentday NCCS: first, the loyalty and zeal it inspires are if anything greater than they were four years ago; second, it has changed in many ways during the past four years.

Upon my return, letters of welcome from old friends in NCCS came to me from all over the country—and a few from abroad. This fact of itself was heartwarming and made me feel completely "at home" in a surprisingly short time.

The mere fact of being welcomed, however, is not my main point. Again and again the words "home" and "family" appeared in the notes I received. In a few days, I had a feeling that more than figuratively I had come back home to a real family. Perhaps their business of providing "A Home away from Home" contributes to the ability and inclination of NCCS workers to transmit this sense of belonging to a family. But there seems to be something more to the explanation. NCCS has always inspired a spirit of close comradeship in its workers. This spirit is only partly accounted for by their laboring shoulder to shoulder in a Herculean task, meeting a great challenge of need for service, which calls for strenuous effort and presents many hardships and problems.

I feel that in some ways the spirit of fellowship, loyalty, and service is even stronger than it was in the exciting early days of NCCS. Then, many members of the family labored with a burning zeal intensified by the war. Today, I think that the fire burns without exception in *all* of the professional workers, many of whom remained with the organization throughout the dark days when there was no assurance or even prospect of funds for the future and when USO itself put its records into a warehouse and abandoned its offices. The winnowing process has been severe and thorough. New workers are joining the

Maurice M. Hartmann

family almost daily, but they seem to catch the spark on the very first day they report to "1312" for orientation.

This condition is all the more remarkable when one realizes that our country is not engaged in all-out warfare. (There certainly is a major *cold* war, but this kind of combat is not so colorful, romantic, and inspiring as that which is warmed daily by the blood of thousands of our young men.)

## II

Upon my return to NCCS and during the few months which have elapsed since that event, I have observed several important changes in the nature, organization, and problems of the agency in comparison with conditions of 1947 and earlier. Until recently, from the time of its incorporation eleven years ago, NCCS functioned almost exclusively as an agency of USO. Today its work falls into four major divisions. In 1950, USO became inactive, and three of the constituent agencies—NCCS, YMCA, and the National Jewish Welfare Board—formed a somewhat similar organization called Associated Services for the Armed Forces, or ASAF. With the advent of military action in Korea, national leaders felt that USO should be reactivated along with the establishment of a new organization to provide for the special needs of industrial defense workers. Accordingly USO was reorganized by the six agencies which had been members, and Camp Shows, Inc., became a seventh member agency rather than a subsidiary corporation of USO as it had been earlier.

To provide for the people engaged in defense industry, UCDS, or United Community Defense Services, was established. NCCS, along with fourteen other groups, is a participating agency in this new organization.

One of the most striking developments during the past four years is the establishment and remarkable growth of the NCCS-VA Hospital Service program, under which 147 Veterans Administration hospitals are now being serviced by NCCS volunteer groups in 89 archdioceses and dioceses.

During World War years a number of parishes and dioceses established NCCS Clubs independent of USO. Clubs of this type which have survived throughout the years, along with some new ones, constitute the fourth division of NCCS services.

### III

During the past few months, I have been struck with the maturity of NCCS personnel, who have reached a high level of professional competence and are thoroughly experienced in the fields of their endeavors.

This maturity is manifested in the well-rounded program which characterizes most of the NCCS Clubs today. Almost all of them have carefully developed a regular schedule of educational and religious as well as social and recreational activities and numerous personal services. Club Directors seem to have a good understanding of NCCS philosophy, which holds that recreation is not an end in itself but rather a means to more significant ends.

The institution itself has reached full maturity. Relationships within the organization and among the member agencies of USO are strikingly harmonious. In addition, NCCS has taken its place as a leader in various associations, such as the National Social Welfare Assembly.

One of the early problems of NCCS was how to find competent and experienced Catholic volunteers and leaders to assist in the program and to help establish the new organization. Today, as a result of many years of effort, NCCS can call upon a vast reservoir of Catholic leadership, both professional and volunteer. In fact, in many communities as well as in national gatherings, non-Catholics regularly turn to NCCS staff members and volunteers for guidance.

NCCS leadership may be illustrated by reference to three persons whose membership or office in the USO Corporation was renewed during the past year. Mrs. Henry Mannix, a member of the NCCS Executive Committee, was re-appointed by President Truman for a three-year term as a member of the USO Corporation; the Honorable Francis P. Matthews, Ambassador to Ireland and chairman of the NCCS Executive Committee, was re-elected Vice-President of USO; and Mr. John F. Hickey, an NCCS representative in the USO Corporation, was re-elected Treasurer. All three are also members of the USO Executive Committee.

The people served by NCCS have changed also, especially those served in the USO activities of the agency. A large proportion of the members of the Armed Forces are now teen-agers. At the same time, the military includes numerous older veterans, many of them with families. Furthermore, we have conscription during a period which most people look upon as peacetime. This condition greatly affects the attitude of the servicemen and of the people at large.

Another striking development is the attempt to meet a very pressing demand for expanding the foreign operations of USO. As Chairman of the USO Overseas Committee, the Rt. Rev. Msgr. Howard J. Carroll, general secretary of N.C.W.C. and secretary to the Board of Trustees of NCCS, is playing a prominent role in the development of this program.

NCCS, along with USO and UCDS, is enlarging the

scope of its services under the handicap of very limited funds. It is unable to meet fully all of the needs but is striving within the limitation of its finances to do all it can.

During the early days of NCCS, it was felt that this agency, like USO, was more or less temporary. Today there is a realization of a long-term need for this type of service as a result of world conditions. Fortunately, NCCS now rests upon a solid foundation of hundreds of NCCS-USO and NCCS-VA Hospital Committees throughout the country.

### IV

An important development of NCCS activities centers around its production of several religious publications.

During the past year, the agency has published ten pamphlets of the Focus on Faith Series and during March produced "Fall In!" a publication for servicemen, and "Letters to Service Women," a booklet for women in the Armed Forces. Also in March appeared the pre-induction pamphlet entitled "Greetings!" written by Father Thomas J. O'Donnell, C.S.C., for young men prior to entering military service. This booklet has been enthusiastically received and shows promise of adequately meeting a definite need. As a companion work, NCCS is also publishing a "Guide to Greetings!" for the use of teachers and discussion leaders.

In addition, NCCS is about to resume publication of "Contact," a periodical for servicemen which was very popular during World War II.

### V

NCCS continues its service with characteristic zeal and enthusiasm. The spirit which animates its workers cannot easily be analyzed. It is not merely the manifestation of a desire to labor for the Church and for the Lord. It is not just the product of a patriotic wish to be of service to our country in a time of need. It is not alone a result of a feeling of satisfaction in being of service to one's fellowman. It is, I think, a combination of these three driving forces, along with the challenge of a difficult but gratifying task.

I am not sure how many of our workers are aware, at least consciously, of another compelling motivation—meeting the threat of destruction by atheistic communism and of an even more insidious foe, secularism, which, more subtly and widely than communism, infiltrates our ranks, destroys from within, and succeeds through the apathy it creates.

During World War days, the spirit which I have touched upon moved me so strongly that like a boy in love I began to compose an epic of NCCS. The fragment contains the intended conclusion, which I think still applies to NCCS:

To help defend our land  
And homes from savage worshippers of Night,  
We thrust at them the black-dispelling Light  
(As part, we trust, of Lord-inspired Plan)  
For God, for Country, and for Fellow Man.

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## NATIONAL COUNCIL CATHOLIC WOMEN

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The You in UNESCO — Two A.C.C.W.  
Conventions — N.C.C.W. Represented  
You At . . . — With Our Nationals

### THE YOU IN UNESCO

MARY H. MAHONEY

The April issue of **Catholic Action** carried an article by C. J. Nuesse, associate professor of sociology of the Catholic University of America, "The Citizen and the United Nations," dealing with the Third National Conference of the U. S. National Commission for UNESCO. In this issue we are pleased to bring our readers an article in which Mrs. Robert H. Mahoney, chairman of the N.C.C.W. Committee on International Relations, discusses ways in which members of N.C.C.W. affiliated organizations may carry out the objectives of UNESCO on the local level.

"**M**OST of the folks we don't like are those we don't know" is a homely paraphrase of that section of UNESCO's Preamble which states that "ignorance of each other's ways and lives has been a common cause throughout the history of mankind of that suspicion and distrust between the peoples of the world through which their differences have all too often broken into war." To promote understanding among all peoples, to remove the tensions leading to war, and to foster cooperation among nations in their efforts to seek better living standards and a fuller life, summarize some phases of the UNESCO program as well as the injunction, "Love thy neighbor as thyself."

Thus the individual finds herself challenged to express this concern for her neighbor's welfare in ways that are compatible with her local opportunities. They may seem far removed from the international seminars set up by UNESCO's Director General in Paris, or from the field studies under way in South America and Asia. They may not be directly associated with the activities of the U. S. National Commission on UNESCO. But the Catholic woman who enters upon this work, inspired with the realization that all men are brothers and children of the same Father, brings to her task an element of spiritual force sadly lacking in this materialistic world.

To one who has had an opportunity to read the reports of your organizational activities in the field of international relations, it is clear that you have made a real contribution to the cementing of international friendship through your hospitality to the seventy-five German and Austrian Catholic youth who came here for a year of high school education and a chance to observe democracy at work. The mutually beneficial results of that experience will make it easier to find homes for a like number whom our Government will bring over in August. At the adult level the understanding derived from an exchange of thought can be appreciated in part by those who have had the

pleasure of entertaining the foreign guests whom the State Department brought here to study our way of life.

Many more such opportunities await you, for thousands of students from all over the world are enrolled in our colleges and universities. Have you made any arrangements to invite those students to your home for a week-end or a holiday? Have you contacted the foreign doctors and nurses on your hospital staffs, or the visiting observers in your industries? Your invitation may offer them their only chance to visit a Catholic family while they are away from home.

Though there are many scholarships available in the United States, more are needed for young people in war-ravaged countries. The Washington Chapter of the Alumnae Association of Trinity College supplied living quarters, board, clothing and spending money to a foreign scholarship student at the college. A new idea which has possibilities is offering scholarships to students in their own countries. It frequently happens that educational standards vary so widely that these students cannot qualify in American schools. In other cases, in fields like medicine, we cannot accommodate even our own applicants and so find it hard to make room for applicants from abroad. Two parish groups in Bremerton, Washington, sent money to educate two students in Tokyo, and so are trail blazers in this very promising field. Advanced work in social service, law, medicine, agriculture, engineering, is the great need of the future leaders of Europe, Asia, Africa and South America. How will you help?

Within recent years, America with its traditional generosity has sheltered hundreds of thousands of displaced persons who must be made to feel at home. Have you met the trains on which the DPs arrive, as seventy-five women of the Chicago A.C.C.W. have volunteered to do? Or have you set up classes in English for the newcomers as have affiliates in Fort Wayne, Kansas City and Akron? Or have you answered the wistful plea of a DP for an auto ride

through your lovely countryside? Or have you urged your new neighbor to accompany you to parish meetings?

To millions who are still in their native lands or are stateless, messages of encouragement and inspiration have been sent in the tons of relief goods you have contributed through War Relief Services-N.C.W.C. Close contact has been made with some through your correspondence with pen pals and through your adoption of families or schools of social work. Magazine subscriptions from the Oklahoma City and Hartford Councils have opened up other gratifying channels of communication. Have you made plans to send Catholic magazines to War Relief Services for overseas use? Or have you provided books for school libraries through CARE or the UNESCO Gift Coupons? Or have you experienced the thrill of the Cleveland D.C.C.W. in its adoption of St. Joseph's congregation in Bavaria?

In addition to these expenditures of self for the benefit of others you have responded through your discussion groups to UNESCO's special programs on Human Rights and Food and People. You have indicated that it is not enough to formulate a Universal Declaration of Human Rights; its provisions must be respected in our lives and our laws. Through your interracial work, your participation in Interracial Councils, you have emphasized regard for the rights of minority groups. Through your support of the Catholic school system you have demonstrated your convictions on the rights of parents in the education of their children. Through your concern with the economic well-being of your fellow men you have supported minimum wage laws, fair employment practices, and public housing. But, as long as there exist violations of human rights your task is not finished.

Your cooperation in publicizing facts—not theories—on population growth and the production of food will be needed for many years to come. You know

## \$320.50 to Seattle; \$670.27 to Alaska

Taxes and inflation haven't lowered costs of travel and the trend isn't down. Might as well go now—travel may never be cheaper. In any event, "it's later than you think", the song goes, so let's travel for pleasure while we may. Two free travel folders are offered to you: (1) The trip to Seattle convention of National Council of Catholic Women next September. \$320.50 is tour rate round trip from Chicago for two in a double train bedroom. Yellowstone Park, Puget Sound Cruise, Banff and Lake Louise included.

(2) Father Hubbard's incomparable cruise to Alaska next August. He donates his services, but everything else costs money. \$670.27 is tour rate round trip from Chicago, two persons in a compartment. Excellent value as fine cruises go these days.

Can you go on either trip? Send for one or both folders. Please address:

MISS MARGARET MEALEY,  
CONVENTION TOUR  
NCCW, 1312 Massachusetts Avenue,  
Washington 5, D. C.

that improved methods of tilling the soil and better seeds have increased crop production in some parts of India as much as 46 percent. As a result of the reduction of malaria in a province of Greece, food production has jumped almost 80 percent. Flood control, increasing the arable acreage, and pest control will bring about greater supplies of food.

As you further the purposes of UNESCO through your varied approaches to the physical and spiritual rehabilitation of the world, you are aware that in too many quarters the fundamental motivation is lacking: to restore all things in Christ. In the face of the secularism on all sides it is the responsibility of Catholic women to cultivate more diligently than ever the love of God within their own hearts, mindful of Bishop McNamara's stirring exhortation: "With no other weapon than love the early Christians conquered the hearts of their enemies and toppled Caesar from his throne. It was God in men who conquered the enemy of Christ in the early centuries of Christianity. It is only God in men that will conquer the enemy of today. Let us fear this enemy for he is strong, but let us fear ourselves even more lest the enemy's capacity for hate be greater than our capacity for love."

## TWO A.C.C.W. CONVENTIONS

**Portland-in-Oregon . . .** The 28th annual convention of the Portland A.C.C.W., held March 22-23, opened with Mass offered by Very Rev. T. J. Bernards, moderator of the Oregon City Deanery Council. Mrs. Merton Miller, president, presided. Two symposia were held to develop the convention theme, "The Lay Apostolate Today," one with the theme title and one on "The Possibilities of the Lay Apostolate in the Field of Human Rights, in Education, the Press, and Christian Doctrine." Most Rev. Edward D. Howard, Archbishop of Portland, spoke on the "Preparation Necessary for a Fruitful Apostolate." The National Director from the Portland Province, Mrs. A. A. Mickel, and Mrs. Dale Edwards, past president, Helena D.C.C.W., were honored guests, with Mrs. Mickel speaking on the N.C.C.W. Mrs. Malcolm McLean was elected president to succeed Mrs. Miller.

**Detroit . . .** Sixteen hundred women attending the Detroit A.C.C.W. 14th annual convention, April 1, were told by Most Rev. Allen J. Babcock, Auxiliary Bishop of Detroit, that the N.C.C.W. and N.C.C.M. are "the only possible media for transmitting the wishes of the Holy Father into action." His Excellency emphasized the federating function of the National Council. The National President, Mrs. Gerald B. Bennett, commended the Detroit Council for their program, their organization, the zeal and enthusiasm with which they have tackled all assignments. Other speakers included Rev. Hubert A. Maino, spiritual moderator, who represented His Eminence, Edward Cardinal Mooney, and Rev. Henry Villerot, spiritual director of the Libraries and Literature Committee. Mrs. George L. Ennen presided and reported as president. She is succeeded in office by Mrs. C. P. Lundy.

## *N.C.C.W. Represented You at...*

**At** the National Conference on Equal Pay held in Washington March 31 and April 1, under the auspices of the Women's Bureau, U.S. Department of Labor. Startling facts were brought out: that in 1951 women's earnings averaged about 45% of men's; in 1939 they had averaged 59% of men's. The place where men and women are apt to be equally paid is in the low paid occupations, and in these areas of work women predominate. The situation is even more startling in what are considered women's jobs.

Employers are beginning to recognize the wisdom, from the standpoint of personnel and management practices, of assigning a rate for the job, rather than paying one rate for men and another for women. Labor unions are attempting through collective bargaining to achieve this same end, but performance is spotty. Furthermore, only about one-third of the workers in the United States are in labor unions.

The consensus of the meeting was that not only federal but also state legislation is needed to assure the carrying out of the principle of equal pay for equal work. An intensive educational campaign is needed both on the principle and on the need for equal pay for equal work, at the national and local level, to inform and influence employers, employees, and the general public. All media should be used to realize this much-to-be-desired goal.

**At** a 1952 Women's Leadership Conference at Bethune Cookman College, Daytona Beach, Florida, April 4-6. The Conference was attended by more than 150 Negro and white women representing labor, civic, political, governmental, educational, fraternal, welfare and church organizations, from the United States, the Virgin Islands, Germany and Turkey. The program dealt with strengthening the forces of freedom in education, in employment, in government, in religious life, and in family and community life. A statement was drawn up at the close of the conference which urged united action by those who believe in the Fatherhood of God and the brotherhood of man. "We believe that unless those who put their trust in God know what they believe, the world will soon belong to those who do not believe in God. It is therefore necessary to strengthen the forces in religious life by rediscovering the moral and spiritual values of our various faiths, redefining the implications\* of brotherhood in a democracy and relating moral standards to public life. We believe that only by applying the moral standards derived from our religious experiences can we be sustained in our efforts to secure a better world."

**At** the first National Conference on the Placement of Severely Handicapped, sponsored by the American Federation of the Physically Handicapped, Inc., held March 25-27 in Washington, D.C.

About 150 people attended, including many physically handicapped; members of the medical profession; representatives of industry, labor, government agencies engaged in rehabilitation work, and national organizations; and interested persons.

The meeting explored ways in which the social and economic welfare of the physically handicapped might be advanced through employment. It was emphasized that the physically disabled person can do a job equal to anyone, if properly placed. Several handicaps discussed were described as more social than medical, such as epilepsy where a false conception of the ailment is the sufferer's real handicap.

An interesting aspect of the meeting was the emphasis placed on the good job done in industry, where firms have been cooperating for many years in placing handicapped persons, and finding them a good investment.

It was a moving experience to hear handicapped themselves explain that the greater number of handicapped are eager to work, and able to work. Rehabilitation experts and educators warned that many times the handicapped who presents a problem in the work-a-day world is the product of the overanxious family or the community that is too protective. All experts agreed that the handicapped need special training, geared to their ability. However, they also need the opportunity to work, they need the sympathetic understanding—not the charity—of family, friends, and community.

**At** the National Conference on International Economic and Social Development held in Washington, D.C., April 7-9. Approximately 1500 individuals attended, representing church, civic, business and governmental groups, labor unions, and farm organizations.

The conference dealt with Point IV or technical assistance as it is also called. The program derives its name from the fourth point of President Truman's 1949 inaugural address, which urged that the United States help the free peoples of the world help themselves.

The purpose of the program is to raise the standard of living of the under-developed countries of the world and to safeguard their, and our, security—economic and social. As people are freed from hunger, want, disease; as their educational levels are raised; as they become more self-sufficient—they can better appreciate freedom, defend it, extend it, and develop more fully their spiritual lives.

Miracles should not be expected overnight. Basic education is needed; people have to be educated to new methods of agriculture and industry; health standards have to be improved; transportation and distribution systems have to be inaugurated. This is not a short-term, crisis program, but rather a long-term one. It should be approached on a regional or global basis rather than on a nation by nation basis. No one group can carry the program alone; it re-

quires the cooperation of the government, private industry, investors, labor leaders, professionals, and voluntary agencies. As much as can be should be carried on through the United Nations.

The underdeveloped nations must request the program. It must be in terms of what they want and need. Over-all planning will be necessary to meet the changes wrought. The program should not be approached on the basis of maintaining the status quo. Those who work in it must be prepared to bring the best not only in technical experience but also in moral values. And we must show that we really believe that all men are brothers in Christ.

### HERE AND THERE

● ● Mrs. Floyd R. Burton, national chairman, Committee on Immigration, tells of a "New Americans Club" recently formed in Kansas City, Mo., with activities sponsored by various Catholic groups. Membership is free and open to all races and creeds. The objective is to bring to the new Americans a sense of belonging to the community and its activities.

● ● The realization that the fundamentals of good citizenship can be encouraged by good reading prompted the Peoria D.C.C.W. to sponsor an essay contest for eighth grade Catholic school students, entitled "Good Readers Make Good Leaders for a Better America." The project combined the D.C.C.W. program for good reading in every parish council with the school curriculum based on the Christian social living program developed by the Commission on American Citizenship.

● ● Three times a week the Religious Activities Committee, Central Deanery, Columbus D.C.C.W., refills a rack of free Catholic pamphlets, magazines and newspapers emptied by travelers passing through Columbus Union Station. Miss Blanche Meagher, committee chairman, is assured by station attendants that many persons stop to look at a piece of literature, then take it along to read on the train.

● ● To provide a better community in which youth may develop, Great Falls, Mont., organized a Citizens Committee of representatives of religious and civic groups and local law enforcement agencies. The Great Falls D.C.C.W. Chairman of the Committee on Family and Parent Education, Mrs. J. M. Moriarty, is one of the Catholic representatives. A copy of the resolutions, pointing out parental responsibility, was sent to each parent of a school-age child. The committee plans to consider constructive changes in state laws to further simplify problems for parents, to protect youth, and to improve the efficiency of the law enforcement officers.

### WITH OUR NATIONALS

**Christ Child Society . . .** The new Christ Child Society Farm for Convalescent Children in suburban Washington will be dedicated by Most Rev. Patrick A. O'Boyle, Archbishop of Washington, on the day preceding the opening of the Society's annual convention, May 11-13.

**Daughters Of Isabella . . .** The National Regent, Mrs. Carolyn B. Manning, represented the D. of I. at the international congresses in Rome of the World Federation of Catholic Young Women and Girls, April 14-19, and the World Union of Catholic Women's Organizations, April 21-26. Mrs. Mary H. Butler, D. of I. National Director of Isle Maligine, Quebec, Canada, also attended.

**First Catholic Slovak Ladies Union . . .** The 60th anniversary of the founding of the Union will be observed July 27 with Pontifical Mass at the Cathedral of St. John the Evangelist, Cleveland, Ohio, followed by an anniversary dinner.

**International Federation of Catholic Alumnae . . .** Very Rev. Jerome D. Hannan, vice-rector of the Catholic University of America, has been named director of the I.F.C.A. by the organization's executive board, succeeding the late Monsignor Edward B. Jordan.

**Kappa Gamma Pi . . .** The 26th anniversary of Kappa Gamma Pi was observed on April 16 during the National Catholic Educational Association convention in Kansas City, Mo., at a luncheon of presidents and deans of the 88 colleges affiliated with Kappa. The affiliation of the 89th school, Caldwell College, Caldwell, N.J., was announced by the Society's President, Mrs. Edwin G. Eigel.

**National Catholic Women's Union . . .** The national convention of the N.C.W.U. will be held at the Hotel Sheraton, St. Louis, Mo., August 16-20. At last year's convention a new mission project was inaugurated: the solicitation of small altar linens for the Holy Father's chapels. Also a special committee of 100 was appointed to increase subscriptions to the N.C.W.U. monthly publication, with a goal of 500 new subscribers. For some years the N.C.W.U. has forwarded Catholic reading matter to missionaries. During the first quarter of 1952, 1419 magazines were made available here and abroad.

The Good Friday resolution adopted by the Connecticut branch, N.C.W.U., was included in the Congressional Record of March 21 by Representative John A. McGuire of Connecticut.

**The Sodality of Our Lady . . .** World Sodality Day will be observed May 11. The theme, "Personal Apostolate," indicates how by example, friendly words, and Christlikeness sodalists influence the life around them.

Miss Dorothy Willmann, national organizational secretary of parish Sodalities of Our Lady and member of the executive bureau of the World Federation of Catholic Young Women and Girls, represented the Sodality of Our Lady at the quadrennial congress of the World Federation in Rome, April 14-19.

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## NATIONAL COUNCIL CATHOLIC MEN

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N.C.C.M.'s 32nd Annual Meeting  
— Radio and TV — From the  
Field — Your Council in Action

### N.C.C.M.'S 32ND ANNUAL MEETING

**S**OME 300 delegates from all sections of the United States attended sessions of the 32nd annual meeting of the National Council of Catholic Men in Toledo April 19-20.

It was a "working" convention far more than one of formal speeches. Everyone was given an opportunity to express his views in a program devoted principally to workshops and panel discussions.

In business sessions the delegates adopted 34 resolutions and revised N.C.C.M.'s by-laws.

Five vacancies in the Board of Directors were filled by the election of men from their ecclesiastical provinces as follows: John C. O'Connor, Indianapolis; Henry R. Montecino, New Orleans (re-elected); James L. Hanrahan, (Brooklyn) New York; Joseph Lemp, (Pittsburgh) Philadelphia; and David A. McMullan, St. Louis.

Later the board elected national officers with Francis I. Nally of Toledo as president, Albert J. Sattler of New York, vice-president, Judge David A. McMullan of St. Louis, secretary, and Dr. George R. Ellis of Washington, D. C., treasurer.

Among the resolutions which pointed to the theme of the meeting "For a More Moral America" were the following titles:

The Family Apostolate; False Communist Charges (that UN forces have engaged in germ warfare); Our Persecuted Brethren; Elections (calling for clean campaigning by candidates and the exercise of the right to vote by all); Indecent Literature; Christian Morals in Public Life; Immigration; Catholic Schools; Freedom of Expression; Religion in Public Education; Pre-induc-

tion Training; State Labor Laws; Parish Credit Unions; Discrimination and Segregation; Point Four Program; Fall Bible Week; Housing; Observance of Good Friday; International Relations; Universal Military Training; the United Nations; Korea and Genocide.

Formal speeches were limited to two on Sunday afternoon at a general meeting open to the public, James M. O'Neill of Brooklyn, N. Y., and Bishop William T. Mulloy of Covington, Ky.

Bishop George J. Rehring of Toledo, host to the convention, presided, with Stewart Lynch, A.C.C.M. president, as chairman. Bishop Rehring welcomed the convention to Toledo at the opening session and celebrated the convention Mass Sunday morning at Holy Rosary Cathedral.

Bishop Allen J. Babcock, Auxiliary of Detroit and assistant episcopal chairman of N.C.C.M. addressed the delegates at the opening session.

Workshops were held all day Saturday covering the following fields: Spiritualizing and Strengthening Family Life; Youth; Civic and Social Action; Communications; Religious Activities; Public Relations and Legislation.

Panel and group discussions were held Saturday evening on "N.C.C.M. and its Diocesan Affiliates" and "N.C.C.M. and its National Organization Affiliates."

The delegates were guests of the Cathedral Holy Name Society at breakfast Sunday after Mass.

Copies of the entire proceedings may be secured from N.C.C.M. headquarters.

### RADIO AND TV

**Radio:** N.C.C.M. programs for May. The CATHOLIC HOUR (NBC; 2 p. m., EDT, Sundays). Father Robert J. Slavin, O.P., president of Providence College, continues his series "Education and Society." Weekly titles are: May 4, "The Home and Education;" May 11, "The Mother of Teaching;" May 18, "Government, Religion and Education;" May 25, "Ends and Means in Education." Music by the Diocesan Choir of Providence under the direction of Alexander Pelouin.

The CHRISTIAN IN ACTION (ABC; 11:30

a.m., EDT, Sundays). Father John S. Kennedy, associate editor of the *Catholic Transcript*, Hartford diocesan weekly, will be the speaker for the four Sundays of May. Music by the choir of St. Matthew's Cathedral in Washington, D. C., under the direction of C. Eugene Stewart.

**FAITH IN OUR TIME** (MBS; 12:45 to 1 p.m., EDT, Thursdays). Inspirational programs for May will feature Father Harry C. Graham, O.P., national director of the Holy Name Society, in a series "Prayer for Peace".

**Television:** The seven Sacraments will be televised by N.C.C.M. on the first four Sundays of June and of August at 1 p.m., EDT, on the NBC-TV network. The eight shows, which are part of NBC's weekly interfaith series "Frontiers of Faith," will be narrated by Father Thomas J. O'Donnell, C.S.C.

Father O'Donnell appeared as the celebrant of the Solemn High Mass televised by N.C.C.M. in February.

Scripts for the Sacrament series are being prepared by the N.C.C.M. staff. Assisting the writers is Sister Marie Charles of the Mission Helpers of the Sacred Heart, Washington, D. C.

Advisor on liturgical properties and lighting effects will be Robert Rambusch of the art firm of the same name in New York City.

### FROM THE FIELD

**Brooklyn:** The Diocesan Union of the Holy Name Society, the largest and oldest in the United States, will hold its annual parade and rally, Sunday, May 25 at Ebbetts Field. An estimated 75,000 persons will attend this outstanding demonstration of Faith.

**Paterson, N. J.:** The Paterson Diocesan Council of Catholic Men has been concentrating on: 1. Extension of Nocturnal Adoration. 2. Spread of the Family Rosary. 3. Radio.

Nocturnal Adoration has been increased in Paterson and started in Passaic. New groups have also been started in Boonton and Danville.

A canvass of the diocese indicates that the Family Rosary is being recited regularly in at least ten thousand homes.

**Detroit:** A May Day demonstration of Faith in downtown Detroit on May 1, is being sponsored by the Archdiocesan Council of Catholic Men. The May Day demonstration is an annual event with the A.C.C.M.

**Kansas City, Mo.:** The Diocesan Council of Catholic Men and the Holy Name Societies sponsored the 1952 Catholic Action Workshop Clinics in 10 sections of the diocese April 20, 22, 24, 27 and 29. Annual meetings and election of officers for both organizations will be held June 8. This year's membership drive netted 6,136 for the Council of Men compared with 5,603 for last year.

**Retreat Conference:** "Man of God" is the theme of the 1952 Convention of the National Catholic Laymen's Retreat Conference scheduled to be held in Pittsburgh June 6-8.

Speakers scheduled are Bishop John J. Dearden of Pittsburgh; Bishop John J. Wright of Worcester, Mass., episcopal adviser of the Retreat Conference; Frank Bruce, publisher, Milwaukee, Wisc.; Gerald Barrett, of Webster, New York; Hon. David McMullan of St. Louis and Hon. Michael Walsh, Brooklyn, N. Y.

All Catholic men are invited.

**San Antonio:** The San Antonio A.C.C.M. adopted two new projects at a meeting of the Archdiocesan Board, March 2: The Narberth movement and a Daily Mass plan.

The Narberth Movement comprises the use of Catholic Information articles in secular newspapers. Sometimes the space is paid for; sometimes it is donated. The most frequent medium is the county weekly newspaper.

The Daily Mass project urges that a representative from each affiliated organization assist at Mass every day.

The campaign against indecent literature in the city of San Antonio is making fast progress and getting good support from non-Catholic groups.

The Catholic Laymen's forum sponsored by St. Mary's University in cooperation with the San Antonio District Council of Catholic Action (men, women and youth) has proved how these groups can work closely together for the success of a common project.

Forums were held at the Incarnate Word College on five consecutive Wednesdays on subjects involving cultural, political, economic and religious problems in a changing world. Attendance averaged 800 per forum. Outstanding experts, both lay and clerical, were brought in for the programs.

A Catholic adult education course as a follow-up of the forums was conducted during March.

### YOUR COUNCIL IN ACTION

AS the result of action on the part of the National Council of Catholic Men, the sale of contraceptives through vending machines at military installations has been banned.

Last June Father Michael P. Owens, Army Chaplain stationed at Camp Chaffee, Ark., wrote a letter of protest about the machines to Maj. Gen. Roy H. Parker, Army Chief of Chaplains. He also wrote to John K. Ratterman, executive secretary of the Kansas City (Mo.) Council of Catholic Men, who, in turn, called the situation to the attention of NCCM headquarters.

Stewart Lynch of Wilmington, Del., president of NCCM, protested the use of the machines to Secretary of Defense Robert A. Lovett and Assistant Secretary Anna Rosenberg.

The Department of Defense explained that during World War II the Army medical service was in charge of the distribution of prophylactics and that issue of them on the basis of health was not only free but "in some instances forced."

NCCM put the issue squarely on the moral question involved, with the result that the matter was turned over to the Armed Forces Chaplains Board. After the Board made a recommendation for the abolition of the practice, the Defense Department officials notified NCCM that the sale of contraceptives by vending machines at Post Exchanges would be stopped immediately.

## Credit Unions: Boon to Average Americans

(Continued from page 7)

which is operated in accordance with either the Federal Credit Union Act or State law, with a charter and by-laws; with the supervision and examination of Federal or State administrative bureaus. The safeguards that are so necessary in any financial operation are there. Truly we have in parish credit unions the full expression of social justice and charity, and, for the wary, common sense.

### REFERENCES:

- Credit for the Millions*, Richard Y. Giles, Harper, New York  
*The Poor Man's Prayer*, George Boyle, Harper, New York  
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Regular edition, \$3.75, edition for credit unions, \$2.50.  
This book will also be purchasable at most state credit union league offices.  
*Credit Union National Association*, Inc. P. O. Box 431, Madison 1, Wisconsin  
*Bureau of Federal Credit Unions*, Federal Security Agency, Washington 25, D. C.

## The Christian Will for Peace and the United Nations

(Continued from page 5)

sonnel in some skill necessary to improve living conditions. Thus small groups of farmers in India can be and are being taught on the spot simple methods of increasing crop yields and of soil conservation, which, communicated to other farmers will change near famine areas to surplus marketing centers. The training of personnel necessary to set up a social service school or a nurses training school by means of foreign scholarships will pay ultimate large dividends in a nation's health and wealth, energy and productivity. One or several well-rounded visiting "experts" can and have sparked whole communities to simple cooperative self-improvement ventures, such as volunteer road building to simplify produce marketing. By example these centers stimulate other communities to action on similar lines—releasing latent energies and initiatives and developing new skills in the service of the common good.

The U.N. program, in which the Specialized Agencies (Food and Agriculture, World Health, UNESCO, the International Labor Organization and others) cooperate, is complemented by the United States Government's Point Four Program, the British Commonwealth Colombo Plan, and undertakings of private organizations and agencies like the Quaker Service Committee, the Unitarian Service Committee and the YMCA, which receive governmental and foundation

aid to carry on their enterprises. Both the United Nations and the United States report they cannot find enough experts to fill the requests received from governments. What is needed, they emphasize, are people with a "missionary" approach, with a spirit of service who will be able to understand and get along with the people they serve. These experts are indeed "missionaries" and will leave an impress on the peoples aided, for good or for evil. Catholic citizens have not only an opportunity but an obligation to stimulate service of competent Catholics in this vastly important enterprise and to stimulate training for such service in our institutions. They have daily opportunities to awaken the spirit of service to God and neighbor and to point out the vast new areas in which it may be used.

Catholic missionaries have long been transforming whole areas by "technical" as well as spiritual assistance. They need lay "experts"—teachers, doctors, social workers—as well as money and vocations—to help bring Christ to the world and the world to Christ.

Unfortunately the economic and social work of the United Nations presents some familiar moral problems on a new scale. For instance, to solve the pressures and tensions in poorly developed over-populated areas, American social scientists and doctors and their international disciples are proposing to use the U.N. as a vehicle for providing information on contraception as the basic cure for certain health and economic problems, as well as for the inferior status of women. The Catholic citizen's job in this connection is with public opinion and government leaders of the U.S. which, along with its generosity and technical competence, openly or covertly exports these morally vitiating ideas. However, the defense of principles of fundamental morality must be accompanied by real study and concern with, and action in, solving the serious problems of social justice. Pious individualism or righteous isolationism cannot solve them nor bring Christ to a world which asks: "If you do not love your brothers whom you see, how can you love God whom you do not see?"

Peace is not simple, but prayer and love can make it possible.

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THE family is the cradle in which there is born and develops a new life, which, lest it perish, needs to be cared for and educated. This care and education constitute a right, and a fundamental duty imposed on parents directly by God. The substance and aim of education in the natural order is the growth of the child in order to become a complete man. The substance and aim of Christian education is the formation of the new human being, reborn in Baptism, unto the stature of a perfect Christian. This obligation, which has always been the practice and the boast of Christian families, is solemnly sanctioned by Canon 1113 of the Code of Canon Law, which reads as follows: "Parentes gravissima obligatione tenentur proles educationem tum religiosam et moralem, tum physicam et civilem pro viribus curandi, et etiam temporali eorum bono providendi." (Parents are bound by the very grave obligation of providing with all the means at their disposal for both the religious and the moral, as well as the physical and the civil education of their children and likewise of looking after their temporal welfare).

The more urgent questions of this vast subject have been discussed on various occasions by Our Predecessors, and also by Ourselves. Hence, We propose now, not to repeat what has been already amply set forth, but rather to call attention to one element which, although it is the basis and mainstay of education, especially Christian education, seems to some instead, at first sight, almost foreign to it. Therefore, We should like to speak of that profoundest and most intimate element in man, namely, his conscience. In this We are impelled by the fact that certain currents of modern thought are beginning to change the concept of conscience, and to attack its value. Consequently, We shall treat of conscience, in so far as it is an object of education.

Conscience is like the most intimate and secret nucleus of man. There he takes refuge with his spiritual faculties in absolute solitude: alone with himself, or, better still, alone with God—whose voice conscience echoes—and with himself. There he decides for good or for evil; there he chooses between the road to victory and the road to defeat. Even if he wanted to, man would never succeed in getting rid of conscience. In the company of his conscience, whether it approves or condemns, he will travel the entire road of life and, again in its company, as with a truthful and incorruptible witness, he will present himself before the judgment-seat of God. Con-

## Christian Conscience

### As an Object of Education

In the accompanying text of a radio address by His Holiness Pope Pius XII, on March 23, 1952, in connection with Family Day promoted by Italian Catholic Action, His Holiness speaks of conscience in its true sense as opposed to the changing concept of conscience.

science, then, to describe it with an image which is as ancient as it is appropriate, is an *aduton*, a sanctuary, on the threshold of which all must halt, even, if there be question of a child, father and mother. Only the priest may enter there, as a guardian of souls and minister of the Sacrament of Penance. But even here conscience does not cease to be a jealously guarded sanctuary, of which God wishes the secrecy to be safeguarded with the seal of the most sacred silence.

In what sense, then, can we speak of the education of the conscience?

#### The Essence of Christian Conscience

In order to understand well how conscience can and must be educated, we must go back to certain fundamental concepts of Catholic doctrine.

Our Divine Saviour brought to ignorant and weak man His truth and His grace: truth, to point out to him the road leading to his goal; grace, to give him the strength to reach that goal.

Traveling on that road means, in practice, accepting the will and the commandments of Christ, conforming to them one's life, that is to say, those individual actions, internal and external, which human free will chooses and determines. Now what is the spiritual faculty which, in particular cases, points out to the will itself, in order that it may choose and determine them, the actions which are in conformity with the divine will, if it is not conscience? Conscience, then, is a faithful echo, a clear reflection of the divine norm of human actions. Thus it is that expressions such as "the judgment of Christian conscience," or the other, "to judge according to Christian conscience" have this meaning: the ultimate and personal deciding norm for a moral action is taken from the word and the will of Christ. In fact, He is the Way, the Truth, and the Life, not only for all men taken together, but for each individual (Cfr. John, 14,6). He is such for the ma-

ture man; He is such for the child and the youth.

From this it follows that forming the Christian conscience of a child or a youth consists, before all else, in enlightening their minds regarding the will of Christ, His law, and His Way, and also in acting on their inner self, in so far as this can be done from the outside, in order to bring it to the free and constant carrying out of the divine will. This is the most exalted duty of education.

#### Prerequisites and Sources of the Education of the Conscience

But where, in the concrete and with facility and certainty, will both the educator and one to be educated find the Christian moral law? In the law of the Creator, engraved in the heart of each one (Rom. 2, 14-16), and in Revelation, that is to say, in that ensemble of the truths and precepts taught by the Divine Master. Whether it be the law written on the heart, that is to say the natural law, or the truths and precepts of supernatural revelation, Jesus our Redeemer has placed both these sources of the moral law, as a moral treasure for the human race, in the hands of His Church, in order that she may preach them to all creatures, illustrate them and transmit them intact, and safeguarded against all contamination and error, from one generation to another.

#### Errors in the Formation and Education of Christian Conscience. The Alleged Revision of Moral Norms

Against this doctrine, which remained unquestioned for long centuries, there now arise difficulties and objections which it is necessary to explain.

Just as they would do for its dogmatic teaching, there are some who would like to set up a radical revision of Catholic moral law, in order to arrive at a new appraisal of its value.

The first step, or rather the first blow against the structure of Christian moral norms, would be—as some plead—to free them from the narrow

and oppressive surveillance of the authority of the Church, in such a way that, liberated from the sophistic subtleties of casuistic method, the moral law may be brought back to its original form and left simply to the intelligence and determination of each one's individual conscience.

Everyone sees to what fatal consequences any such disruption of the very foundations of education would lead.

Without dwelling on the evident inexperience and immaturity of judgment of whoever defends similar opinions, it will be useful to call attention to the central weakness of this "new morality." By leaving all ethical criteria up to the conscience of the individual, jealously closed up within itself and made absolute master of its own decisions, this new morality, far from making things any easier for conscience, would only lead it away from the main road, which is Christ.

Our Divine Redeemer entrusted His revelation, of which moral obligations constitute an essential part, not to individual men, but to His Church, to which He gave the mission to bring men to accept faithfully this sacred deposit.

Similarly, the divine assistance, which is intended to preserve revelation from error and deformation, was promised to the Church, and not to individuals. This also was a wise provision, because the Church, as a living organism, can thus, with certainty and ease, either explain or examine deeply into moral truths along with others, or, while maintaining their substance intact, can apply them to the changing conditions of places and times. As an example, We might cite the social doctrine of the Church which, having arisen in answer to new needs, is basically nothing more than the application of undying Christian morality to present day economic and social circumstances.

Hence, how is it possible to reconcile the providential disposition of the Saviour, who entrusted to the Church the protection of the moral patrimony of Christianity, with a kind of individualistic autonomy of conscience?

Removed from its natural climate, conscience can produce nothing else but poisonous fruits, which will be recognized through a simple comparison with some of the characteristics of traditional conduct and Christian perfection, the excellence of which has been demonstrated by the incomparable works of the saints.

The "new morality" affirms that, instead of encouraging the law of human liberty and love, and insisting on it

as the driving force of moral life, the Church appeals almost exclusively, and with excessive rigidity, to the firmness and intransigence of Christian moral laws, with frequent recourse to such phrases as "You are bound" and "It is not allowed," which smack too plainly of debasing pedantry.

### **The Moral Precepts of the Church for the Education of Conscience in Personal Life**

Now the Church wishes instead—and sets it forth expressly when it is a question of forming conscience—that the Christian should be introduced to the infinite riches of the faith and of grace in a persuasive manner, so that he may feel drawn to penetrate them deeply.

The Church, however, cannot refrain from warning the faithful that these riches cannot be acquired or preserved except at the price of precise moral obligations. Any other line of action would lead to a dominant principle being forgotten and one on which Jesus Christ, His Lord and Master always insisted. He in fact taught that it was not sufficient to say "Lord, Lord" to enter into the Kingdom of Heaven, rather the will of the heavenly Father had to be done (Matth. 7, 21). He spoke of the "narrow gate" and of the "close way" which leads to life (cf. Matth. 7, 13-14), and added: "Strive to enter by the narrow gate: for many, I tell you, will seek to enter and will not be able" (Luke, 13, 24). He set up the observance of the commandments as the touchstone and the distinctive sign of love for Himself, the Christ (John 14, 21-24). Likewise to the rich young man, who questioned Him, He says: "If thou wilt enter into life, keep the commandments" and to the further question "Which?" answers: "Thou shalt do no murder. Thou shalt not commit adultery. Thou shalt not steal. Thou shalt not bear false witness. Honor thy father and thy mother. And: thou shalt love thy neighbor as thyself." For whoever wishes to imitate Him, He laid down the condition of denying self and taking up his cross daily (cf. Luke 9, 23). He demands that man should be ready to leave for His sake whatever he holds most dear, such as father, mother, his own children, and the final good, his very life (cf. Matth. 10, 37-39). For He adds: "But I say to you, my friends: Do not be afraid of those who kill the body and after that have nothing more that they can do. But I will show you whom you shall be afraid of; be afraid of him who, after he has killed, has power to cast into hell." (Luke 12, 4-5.)

Thus spoke Jesus Christ, the di-

vine Teacher, Who certainly knows, better than men, how to penetrate souls and draw them to His love by the infinite perfections of His Heart, which is full of goodness and of love (Lit. of the Sacred Heart of Jesus).

And the Apostle of the Gentiles, St. Paul, did he, perchance, preach differently? Unveiling the hidden charm of the supernatural life with his strong powers of persuasion, he set forth the greatness and the splendor of the Christian faith, the riches, the power, the blessings, the happiness contained therein, offering them to souls as a worthy object of the freedom of the Christian and as an irresistible goal of pure transports of love. But it is nonetheless true that his also are warnings such as this: "Work out your salvation with fear and trembling" (Phil. 2, 12), and that from his very pen flowed high moral precepts directed to all the faithful, whether to those of ordinary powers of intelligence or souls of high sensibility. Taking then as a strict norm the words of Christ and of the Apostle, should it not perhaps be said that the Church today is inclined rather to condescension than to severity? So that the accusation of oppressing hardness, made by the "new morality" against the Church, in fact strikes in the first place the adorable person of Christ Himself.

Mindful however of the right and duty of the Apostolic See to intervene authoritatively, when need arises, in moral questions, We, in the address of October 29 last, set out to illuminate men's consciences on the problems of married life. With the selfsame authority We declare today to educators and to young people also: the divine commandment of purity of soul and body still holds without any diminution for the youth of today. They also have the moral obligation and, with the help of grace, the possibility of preserving themselves pure. We reject, therefore, as erroneous the affirmation of those who regard lapses as inevitable in the adolescent years, and therefore as not worthy of being taken into serious consideration, as if they were not grave faults, because, they add, as a general rule, passion destroys the liberty requisite if an act is to be morally imputable.

On the contrary, it is a proper and wise rule that the educator, while not neglecting to represent to young people the high worth of purity, so as to win them to love and desire it for its own sake, should nevertheless clearly inculcate the commandment as such, in all its gravity and seriousness as a divine ordination. In this manner he will spur young people to avoid proximate occasions, he will strengthen

them in their struggles, the difficulty of which he will not hide from them, he will induce them courageously to accept the sacrifices which virtue demands, and he will exhort them to persevere and not to fall into the danger of laying down their arms at the start and succumbing, without resisting, to evil habits.

### ... And in Public Life

Even more so than in the field of private conduct, there are many today who would exclude the rule of the moral law from public, economic and social life, from the actions of public powers both within and without the State, in peace and in war, as if God had nothing to say in these things, at least nothing definite.

An effort is sometimes made to justify the emancipation from morality of external human activities, such as the sciences, politics and art, on philosophic grounds, on the basis of the autonomy which belongs to them in their particular sphere, of being governed according to their own laws, though it is admitted that these generally agree with the moral laws. And, as an example, art is adduced and, in its regard, not only is every dependence but also every relation with morality denied with the dictum: art is purely art, and not morality or anything else, and hence it is to be ruled solely by the laws of aesthetics which, however, if they are truly such, will not pander to concupiscence. The same, it is said, holds for politics and economics, which have no need of seeking counsel from other sciences, ethics included, but which, guided by their own laws, are by that very fact, good and just.

As is obvious, this is a subtle way of withdrawing conscience from the rule of the moral law. In fact, it cannot be denied that such autonomy is just, in so far as it expresses the distinctive methods of each activity and the limits which theoretically separate their diverse forms; but the separation of method should not mean that the scientist, the artist, the politician are free from moral solicitude in the exercise of their activity, especially if this has repercussions in the ethical field, as have art, politics and economics. The clear-cut theoretical separation has no sense in life which is always a synthesis, since the unique subject of every kind of activity is man himself, whose free and deliberate acts cannot escape moral evaluation. Continuing to study the problem in a broad practical manner, which is sometimes lacking in even outstanding philosophers, such distinctions and autonomies are turned by fallen human nature to represent as laws of art, politics or economics that which happens

to be accommodating to concupiscence, egoism and cupidity. Thus the theoretic autonomy in regard to morality becomes in practice a rebellion against morality, and likewise shattered is that inherent harmony of the sciences and arts, of which the philosophers of that school are vividly aware, but regard as casual, when instead it is essential, if considered from the point of view of the subject, which is man, and of his Creator Who is God.

Hence Our Predecessors and We Ourselves, in the confusion of war and in the troubled conditions of the post-war, did not cease to insist on the principle that the order willed by God embraces life in its entirety, not excluding public life in any of its manifestations. Such insistence was based on the persuasion that this entails no restriction of true liberty, nor any interference in the competence of the State, but is rather an insurance against errors and abuses, against which Christian morality, if correctly applied, offers protection. These truths should be taught to young people and inculcated into their consciences by whoever, in the family or in the school, has the obligation of attending to their education, thus sowing the seed of a better future.

### Final Exhortation

This then, beloved sons and daughters who are listening to Us, is what We wished to say to you today, and in saying it We have not hidden the anxiety that presses upon Our heart because of this formidable problem, which touches the present and the future of the world and the eternal destiny of so many souls. What comfort it would give Us to be certain that you share this anxiety of Ours for the Christian education of youth! Educate the consciences of your children with tenacious and persevering care. Educate them in the fear as well as in the love of God. Educate them in truthfulness. But be truthful first of all yourselves, and exclude from the work of education all that is not upright and true. Impress upon the consciences of the young the genuine concept of liberty, of that true liberty which is really worthy of a creature made to the image of God. This true liberty is quite different from dissoluteness and licentiousness; it is rather a proved disposition for good; it is that self-decision to will what is good and to accomplish it (Cfr. Gal. 5, 13); it is the mastery of one's own faculties, of instincts, of events. Educate them to prayer and to draw from the founts of the Sacraments of Penance and Holy Eucharist that which nature cannot give: the strength not to fall, the strength to rise again. Let them feel

from their very youth that without the aid of these supernatural energies they cannot succeed in being either good Christians or even honorable men, whose heritage is a serene life. But thus prepared, they will be able to aspire to what is best, that is, they will be able to give themselves to that great personal task, whose fulfillment will be their boast: to make Christ live in their lives.

In order to achieve this end, We exhort all our beloved sons and daughters of the great human family to be closely united amongst themselves: united for the defense of truth, for the spreading of Christ's Kingdom on earth. Let every division be banished from your midst, every disagreement removed; let every particular view, every subjective preference be sacrificed generously, no matter what the cost, to this higher good, to this most lofty ideal: "if evil desires urge you otherwise," let your Christian conscience overcome every test, so that the enemy of God "in your midst may not laugh at you." Let the vigor of a wholesome education reveal its full fruitfulness in all peoples who are in trepidation for the future of their youth. In this way the Lord will pour out upon you and upon your families the abundance of His graces, in pledge whereof We impart to you with paternal affection Our Apostolic Benediction.

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## Calendar of Scheduled Catholic Meetings and Events for May

- 1-4—NATIONAL COUNCIL OF CATHOLIC NURSES—6th biennial convention, Cleveland, Ohio.
- 2-4—CONFRATERNITY OF CHRISTIAN DOCTRINE—regional congress for Province of Baltimore, Durham, N. Car.
- 8—SOLEMN INSTALLATION OF THE MOST REV. THOMAS K. GORMAN as Coadjutor of Dallas.
- 9-11—ADMINISTRATORS AND TEACHERS OF MINOR SEMINARIES—3rd annual conference, Washington, D. C.
- 11-13—CHRIST CHILD SOCIETY—11th biennial convention, Washington, D. C.
- 15-17—SERRA INTERNATIONAL—10th annual convention, Milwaukee, Wisconsin.
- 26-29—CATHOLIC HOSPITAL ASSOCIATION—37th annual convention, Cleveland, Ohio.
- 27-28—BISHOPS' REPRESENTATIVES FOR HOSPITALS, Cleveland, Ohio.

## Month by Month with the N.C.W.C.

### Msgr. John J. Boardman

#### Named Auxiliary Bishop of Brooklyn

His Holiness Pope Pius XII has named Msgr. John J. Boardman of Brooklyn, N. Y., to be Titular Bishop of Gunela and Auxiliary to Archbishop Thomas E. Molloy, Bishop of Brooklyn.

Bishop-elect Boardman was born in Brooklyn, November 7, 1894; educated there; and ordained there in 1921. Following his ordination, he served as an assistant and, from 1931 to the present, as pastor in several Brooklyn parishes. He also taught at St. Joseph's Novitiate, Brentwood, and has held several diocesan directorships. Since 1940, he has also been national treasurer of the Society for the Propagation of the Faith.

Prayers and best wishes are extended to Bishop-elect Boardman.

### Monsignor Carroll Shares

#### Silver Jubilee with Headquarters Staff

On the occasion of his silver jubilee of ordination, April 2, Monsignor Howard J. Carroll, the general secretary of the National Catholic Welfare Conference, was honored in jubilee ceremonies at N.C.W.C. headquarters.

He received an especially autographed blessing

from His Holiness Pope Pius XII. This was presented by His Excellency Archbishop Amleto Giovanni Cicognani, Apostolic Delegate to the United States, who attended the celebration with almost his entire staff. Monsignor Carroll also received messages of congratulations from Archbishop Cicognani, Archbishop Francis P. Keough of Baltimore, as chairman of the N.C.W.C. Administrative Board, and Msgr. Giovanni B. Montini, Substitute Vatican Secretary of State. The N.C.W.C. staff presented Monsignor Carroll a spiritual bouquet.

On the jubilee morning Monsignor Carroll offered Mass for members of the staff in the large room where the Bishops meet at the N.C.W.C. headquarters.

### War Relief Services' Outstanding

#### Mission of Mercy Continues

29,139,438 pounds of relief materials valued at \$12,740,638.75 were dispersed in the past six months by War Relief Services—N.C.W.C. to help meet the needs created by the continual influx of refugees and war-created surplus populations, according to the latest report from WRS. The generosity of American Catholics has made it possible to assist not only the expellees and refugees in western Europe, but also the suffering people in Korea and the refugees in China and the Middle East, the report also states.

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## CATHOLIC ACTION — MONTHLY PUBLICATION OF THE NATIONAL CATHOLIC WELFARE CONFERENCE

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*"We have grouped together, under the National Catholic Welfare Conference, the various agencies by which the cause of religion is furthered. Each of these, continuing its own special work in its chosen field, will now derive additional support through general co-operation."*

—from the 1919 Pastoral Letter of the  
Archbishops and Bishops of the U. S.

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